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POLICIES OF ISLAMIC EDUCATION IN PUBLIC SCHOOLS IN THE INDEPENDENCE (OLD ORDER) ERA

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Many changes occurred after Indonesia's independence, both in the field of government and in the field of education. The method used in this research is qualitative descriptive research with a historical approach and obtaining descriptive data in both oral and written form. The results of this research show that during the Old Order era Islamic education had experienced developments that were closely related to the establishment of the Ministry of Defense on January 3 1946 to provide a way of struggle for the politics of Islamic education in the country. The implementation of Islamic education was one part of the National Education system during the Old Order era. Because it is related to general policies and specific national education policies, they must be understood in their entirety. It is explicitly stated in the TAP MPRS that religious education is important for all Indonesian people in order to achieve the ideals of the nation and state which are enshrined in Pancasila and the 1945 Constitution.

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1. Introduction

Islamic education has existed in Indonesia long ago. Islam enters Indonesia through various ways such as cultures, marriages, trades, and also educations. Islamic Education is a learning process which main target is to provide knowledge of Islamic teaching and instill religious behavior and attitudes of the students. (Salsabila, et.al., 2021).

There has been some changes in Islam at the beginning of 20th century which can generally be described as revival, renewal, or even enlightenment. This change can be understood if we look at the ties that exist in Islamic education between various aspects of reform, whether political, economic, social or cultural. In Indonesia, Islamic education is a fact that has been going on for a very long time and has been integrated into society. When Indonesia was colonized by the Deutch and Japanese, the people has already established educational institutions such as Islamic boarding schools, public schools and other educational training institutions (Sudarmono, 2020).

After Indonesian independence, the government of Indonesia began to provide attention and guidance to Islamic institutions such as madrasah and Islamic boarding schools. The government not only gave the attention to Islamic Institution but they also gave attention to state public schools especially for Islamic subject. It cannot be separated from the role of Ki Hajar Dewantara who was the Minister of Education and Cultural Affair who conveyed his aspirations in Alun-Alun Yogyakarta that state schools need to include religious subject (Kosim, 2014).

It can be summarized that the events that occur are interrelated and influence changes and movement systems. Basically, history has an influence on students in viewing and changing the world both now and in the future. So, human can adapt and create a good environment in the place they live. Therefore, Islamic Education must be given to the students in formal education in order that character education can be instilled from the early age (Kirana, 2020).

2. Method

This research uses qualitative descriptive by using historical approach. Qualitative research obtains descriptive data in the form of words, notes, and observing people's behavior. The researchers use library research where the data and information were collected from several sources such as books, magazines, documents, journals, history books etc. This library research was obtained from number of books and journal articles related to the history of Islamic Education in the era of Old Order. This research focuses on how Islamic Education policies applied during the era of Old Order (Salsabila, et.al., 2021)

3. Result and Discussion

The History of Islamic Education in Old Order Era.

Various changes occurred after Indonesian Independence day on August, 17 1945. The changes include the governmental, and educational aspects. Fundamental changes occurred in the field of education where this emphasize on educational policies that were based on the desire of the nation to achieve the freedom and become a sovereign and independent country (Fadli & Kumalasari, 2019, Muzammil, 2016).

The implementation of education in Indonesia at this time focusses on strengthening the values of national spirit, national integrity, and building the ideological foundations of loving the country and state and directing the purpose of education to build national character. Some nationalist figures in the implementation of national education hold several important positions in government institutions on a massive scale, making education part of the overall process of socialization of state ideology (Listiana, 2016).

The government's concern specifically for Islamic religious education in the Old Order era has not received much response. This is because Indonesia is still in a chaotic conditions and there are so many things that need to be repaired and improved after the Independence Day. Indonesia needs to learn to develop various aspects of life as well as establishing communication with other countries. Indonesia also needs a lot of capital to develop its country. Those issues create some big problems regarding political ideology and also raise the problem between Islamic political elites which resulted in government suspicion to the Islamic community. This situation leads to the lack of attention of the government to Islamic education in state public schools (Salsabila, et.al, 2021).

The Development of Islamic Education in Old Order Era.

During the Old Order era, Islamic Education has developed rapidly. The developments were closely related to the establishment of the Ministry of Religious Affair on January, 3 1946 to provide a way to struggle for the politics of Islamic Education in the country. This resulted in the Education Law of 1954 number 20 concerning religious education in public schools as follows: "Religious lessons are held in state schools, and the parents of the students have the right to determine whether their children take these lessons or not. "The method of implementing religious lessons in state schools is regulated by the Minister of Education and Cultural Affair and the Minister of Religion." (Raya, 2018).

The concern of the government in implementing Islamic religious education after Indonesia's independence was carried out both in state schools and private schools. The government started this concern by providing assistance to these institutions as stated by the Central National Committee of Workers (BPKNP) on December, 27 1945 which said that: "Madrasas and Islamic boarding schools are essentially a tool and source of education to educate the common people which is ingrained in Indonesian society that should also receive real attention and assistance in the form of guidance and also material from the government.

This fact occurred in the Islamic society that was worsen during the colonial period, because during the Dutch colonization in Indonesia, access to modern education for Muslims was not free. There were at least two main causes namely (Sudarmono, 2020):

1. The behavior and policy of colonial government were very discriminatory towards Muslims.
2. There was a non-cooperative political fatwa from the ulama to the Dutch that following the Dutch colonial culture, including the modern education was violating religious teachings. As stated in one of the hadiths of the Prophet Muhammas SAW which means "whoever resembles one group then he belongs to that group".

One of the elements that shaping and strengthening the national education journey is the presence of Islamic education in Indonesia. In short, Islamic education is a subsystem of national education that support the development of educational system in Indonesia. Therefore, in developing Islamic education thoughts and movements, it must strengthen national education, while at the same time being able to strengthen the characteristics of Islamic education (Mumtaz, 2022).

Islamic Education policy in the Old Erder Era

From time to time, educational policies in Indonesia before Independence Day until the current reform period are closely related to the historical development of the nation. Islamic education in Indonesia gives its color to education in the country and has big influence on each party. This policy can be politically oriented which is a manifestation of various political activities in generating sales power towards a goal that needs to be achieved. (Gusman, 2022). There was a conflict of interests between the ideology of communist, secular, nationalists and Islamic religious groups during the Old Order era. This was because the late president of Indonesia (Soekarno) was someone who embraced a nationalist ideology based on the ethnicity and culture, he sometimes close to Islamic groups and sometimes also close to

secularist-communist groups (Usri, 2020).

The implementation of Islamic education was an inseparable part of the National Education system during the Old Order. Therefore, the general policies and specific national education policies need to be understood (Muzammil, 2016). At this time the curriculum is divided into two.

In its formal implementation, the 1947 Curriculum was implemented in 1950 for several reasons. In joint decision of two ministers (Minister of Educational and Cultural Affairs and Minister of Religion) in 1946, the implementation of Islamic education was regulated. The teaching in the 1947 Curriculum is still influenced by the Japanese or Dutch education systems which emphasize on loving the country and fostering national awareness.

The content of the 1952-1964 Curriculum is Bahasa Indonesia subject, Bahasa Daerah, Ilmu Alam, Ilmu Hayat, Ilmu Bumi, and history. Meanwhile, the implementation of learning in this curriculum has been regulated in UUPPP (Basic Law Education and Teaching) number 4 of 1950. Furthermore, this joint decision was issued by two ministers in 1951 which emphasized that religious education must be carried out in school institutions for a minimum of 2 hours every week. Another effort made by the Department of Religion was to form a team led by K.H. Imam Zarkasyi from the Gontor Islamic boarding school which succeeded in creating a religious curriculum in schools and Islamic boarding schools and was approved by the Minister of Religion in 1952 with a portion of 25 percent for religious education from the total subjects in one week. (Mawardi, 2017).

A joint decision by Minister of Educational and Cultural Affairs, and Minister of Religion issued on July, 16 1951, made an agreement on the implementation of religious education in public schools starting from class IV in the Sekolah Rakyat with 2 hours of lessons per week. Meanwhile, in special environments where Muslims are bigger, religious lessons begin to be taught in first grade and 4 hours of additional lessons a week. The contents of this joint decision are as follows (Ahmad, 2018):

- a) Article 1: In every elementary school and secondary school (Public school and Vocational school), religious education is given;
- b) Article 2 paragraph 1: In elementary school, religious education is given in class IV, with a total of 2 (two) hours of lessons per week.
- c) Article 2 paragraph 2: In special environments, religious education can be started in class

I and the hours can be increased according to the needs, but it cannot be increased more than 4 hours a week with the stipulation that the quality of general knowledge for elementary schools must not be reduced compared to secondary schools in other environments;

- d) Article 3: In secondary schools at the first and upper levels, both public schools and private schools, 2 (two) hours of religious education are given each week;
- e) Article 4 paragraph 1: Religious education is given according to student's religion;
- f) Article 4 paragraph 2: Religious education is only given to a class that has at least ten students, who adhere to a certain type of religion;
- g) Article 4 paragraph 3: Students who adhere to a religion other than the religion being taught at that time at school, and students who even adhere to a religion being taught that do not have permission from their parents to attend the lesson, may leave the class during the religious class hours.

The government issued Law No. 12 of 1954 which regulates private schools, where every citizen adheres to a religion or religious belief, and article 14 states that private schools that meet the requirements can receive assistance from the government for their school fees. In 1960 the MPRS session determined that religious education was carried out in public universities and students were free to choose whether to take religious courses or not. However, in 1967 (at the beginning of the New Order), this provision was changed by requiring students to take religious courses and enter the assessment system (Ahmad, 2018; Mumtaz, 2022).

The awareness of Muslims arose at the end of the Old Order government. In 1965, there was a desire to strengthen Islam more firmly. Through the Ministry of Religion, KH. Saifuddin Zuhri, he designed an Islamic education program by determining the types of education and teaching, including (Anjasari, 2022):

1. Classical Indonesian Islamic Boarding Schools, like private religious schools, also provide dormitories. This Islamic boarding school's learning process is personal and only teaches religion and worship practices. To meet daily needs, teachers and students manage the Islamic boarding school land.
2. Madrasah Diniyah is an Islamic school that takes place in the classroom and provides

additional lessons for children aged 7 to 20 years. Every Sunday afternoon lessons are given for 10 hours at primary, and secondary levels for 4 years, then 3 to 6 years at secondary school level. After graduating from Madrasah Diniyah, you can be accepted into religious education at the academy level.

3. Private Madrasah schools are Islamic boarding schools that are managed in a modern way. In the learning process, the general lesson schedule is made up of 60 percent to 65 percent and the remaining 35 percent to 40 percent is for religious lessons, so there are still more general lessons.
4. Madrasah Ibtidaiyah Negeri (MIN), is equal to state elementary schools which are provided for 6 years. After completing education at MIN, then the students can continue their education at MTSN or additional schools in the seventh year, where students are allowed to take part in skills education such as: religious teacher education for state elementary schools. Next, students can take part in training for 2 years in order to complete the religious teacher training provided for secondary schools.
5. A new trial was carried out for Madrasah Ibtidaiyah Negeri (MIN), namely education for 6 years then there was additional training for 2 years providing simple skills training. So that after studying for 8 years, it is considered complete and students can return to their hometown.
6. In 1960 the highest theological education was given at the university level. They were in IAIN Yogyakarta and Jakarta

It is explicitly stated in the TAP of MPRS that the importance of religious education is for the sake of all Indonesian people in order to achieve the aspiration of the nation and state which are enshrined in Pancasila and the 1945 Constitution. The refinement of TAP of MPRS 1966 stated that Students of Elementary School, Junior High School, and Senior High School up to higher education institutions have to provide religious education and teaching (Mumtaz, 2022).

4. Conclusion

Islamic Education was officially established as a subject taught in public schools at the beginning of the Old Order. Starting from elementary school level, middle school level, high school level to college level. Generally, Islamic education still received little attention from the government during the old order. Religious subjects are not compulsory and are only optional

subjects. So, in its implementation the parents of the students have the authority to involve their children in religious studies or not. Likewise, adult students can decide themselves whether they want to study religion or not. In the final period of the Old Order in 1965, Muslim awareness began to emerge, where there was a strong desire for educational issues, with the aim was strengthening Islam and strengthening various Islamic organizations. With the refinement of TAP MPRS 1966 which requires all students from elementary school to university to participate in religious education and teaching.

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